



Dinkar in front of BABA's House in Lake Gardens, Calcutta. The profusion of pot plants attest to BABA's enthusiasm for gardening.



Vishvabandhu examines the metal name tags on a plant in BABA's garden, Calcutta. Each tag bears the plants plant's botanical name and its new Sanskrit name.

BABA'S HOUSE

Baba has two projects going at His house. One is His garden. He is collecting all sorts of flowers from many place. Recently He has started giving all the flowers Sanskrit names. Ac. Ramanandaji said that he is urgently in need of 500 orchid tubers (500 kinds) from all over the world for BABA's garden. They should be taken personally by anyone going to India.

The other project is the museum. In the hall outside BABA's room there are several cases full of items which

have been given to BABA from all over the world. This is being developed into a museum. In order to help this project, Margiis are being encouraged and requested to send items from their areas which can be recognised as representative of that place to be put on display in BABA's house. The items should be relatively small in size and should be taken personally to India if possible. There is also a need for more money to buy more display cases to put all the items in.

Silent Action

SHRII SHRII ANANDAMURTI

Patna General Darshan
Morning 15.10.78

It was said regarding 16 Points that the Acarya will see if you are observing Sixteen Points properly. Similarly, I gave a directive to all that they keep a watch on one another. No one shall exempt anyone. Here I have to mention one thing: If the conduct of any senior person, whether Tattvika, Acarya or Avadhuta/Avadhutika, goes against Sixteen Points, you should take silent action against him/her.

Suppose there is an Acarya who on the one hand delivers many sermons and issues, "This should be done, that should not be done", but on the other hand does something liable to criticism by everyone in the society. For example, he tries to find out secretly the caste of the potential bride or groom with whom he wants to marry his son or daughter. If this happens, it is the duty of the Acarya Board or the Avadhuta Board to give suitable punishment. But it may take time to initiate the action because facts, evidence and many other things will be required to decide the case. So until action based on facts and evidence is taken, you should take silent action.

What is silent action? Suppose there is a complaint against an Acarya and you know that it is genuine, but the Acarya Board may take a few months or even a year to reach a decision against the Acarya concerned. How long can you wait? Under these circumstances you should

take silent action. That is, you will not accept his/her Acaryaship. This is a matter of human right, because A'caryana't pathayati yah sah a'ca'rya - a person who teaches others by his/her conduct, is an Acarya. You should not accept the Acaryaship of a person from whom you cannot learn anything.

While the board does its duty according to its procedures, you will take your silent action. What will this silent action be like? Do not accept as an Acarya a person whose conduct is not like that of an Acarya. This authority I grant you. I will never ask for any explanation from you as to why you do not accept him/her as an Acarya, because a person earns respect by his/her own conduct. Though this is not written anywhere, if a person after becoming an Ananda Margii has married in a non-revolutionary way or has brought about a marriage that was not revolutionary of his/her brother, sister or child, the person will not be allowed to become an Acarya. This will stop entry of hypocrites into Ananda Marg. And then there will remain no scope for criticism. In such a situation take immediate silent action against the hypocrites. Though it is silent action, it will prove a stern action because it will put all to shame.

It is not an easy task for the Board to give its opinion immediately. It will definitely take some time. Sincerity reveals itself, not in mer

● This darshan is reprinted here from Pranam, November 1978 because of recent requests and for those not yet familiar with BABA's command on silent action. (Ed.)

speech but in action. A hypocrite is one who speaks high sounding words but does not follow them himself/herself. Do not tolerate hypocrites, but at the same time do not criticise them. Because criticism gives rise to internal weakness. So do not criticise them. But never follow

them in the way you live.

Because A'caryana't pathayati yah sah a'carya, he/she who teaches through his/her conduct is an Acarya. What action the concerned Board takes is not your worry.

United We Love

Let's sing the Name of the Lord
And bring all peace together
Sing, Sing His name my friends

Let's sing the name of the Lord
And bring all peace together
Sing, sing His name my friends
And feel His love forever.

In His lap we will sit
And unite each other's mind
Joy and love will come to us all
As His grace we will find.

Work work for His name
And feel His total love in all
Carefree and fearless we'll become
by answering to His dharmik call.

Shining Jewel

Like a jewel lying in a muddy pool,
I constantly find you in my fickle mind
With all beauty and glory you shine
Your smile big and blissful
Your face glowing and loving
What a glorious sight you
are to behold
My Lord.



That Divine Dagger

Like a half-starved madman
Having just tasted a morsel of food
I desperately struggle to have
All of your Love.

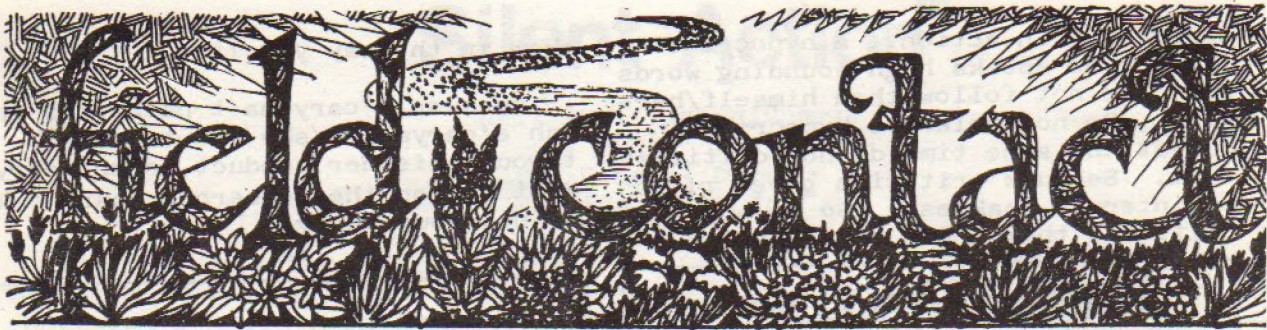
Giving me just a wee taste
You kept me fighting on
Somehow somewhere I knew
I would get all of your Love

Then like a dagger
I felt you pierce my head
And driving deep deep down
You penetrated into my heart

So profound so sweet so loving
It was completely gratified and content
I became.

But Alas
You then took it away
Beloved Lord
How I long for "That Dagger,"
To pierce me again
Permanently.





'They Fought Tooth and Nail'

Dinkar

I would like to relate something of the experience I had on December 16 last when I accompanied our Lord Anandamurtijii on His evening drive. BABA didn't do any walking on this occasion as He had for several days been suffering from a sore throat - the night air was quite cool so He stayed in the car throughout the excursion. (At one point He explained that if one had a sore throat in winter, one should be very careful or it could take a long time to clear up).

But I would like to describe the circumstances leading up to this grace-full good fortune of mine.

I and several other "foreign" Margiis had got into the very pleasant habit of visiting BABA's house every evening and seeing Him off on field walk. It was always a pleasure to have His Darshan even for a moment - often He would say something to those assembled or just pause, doing nama-skar and looking carefully at each in turn.

One evening (13th) BABA caught us out by leaving earlier than usual so we missed His Departure. When He returned, He was most amused and said, "Either you were late or I was early."

Thereafter, of course, we came much earlier, but actually there were one or two nights when BABA did not go out at all (my memory is not clear as to whether these were the 14th and 15th).

Anyway, on the 16th brother Vishvabandhu (who had only just arrived in Calcutta that day) and I made it to BABA's house before anyone else. And just as well. We had only been there five minutes when BABA could be heard approaching down the stairs. All His staff were caught unprepared and there were a few moments of frantic activity. So, as BABA approached His comment was (addressing assembled staff and referring to Vishvabandha and myself), and again with a twinkle in His Eye, "Neither they were late, nor I was early. You can imagine that we felt pretty pleased with ourselves. Not only were other foreign Margiis not present but even the workers who were meant to accompany BABA that evening had not yet arrived. BABA couldn't go on His own so His Personal Assistant had no choice but to send us along - a most happy "accident".

However, we were not to have everything our own way. Throughout the minutes or 40 minute drive, BABA had

a small towel to His throat as protection against the cold air and explained that He was unable to talk very much. He added that He had just had a rather long conversation with a worker and therefore His throat was quite sore. Actually, I recall being a little relieved. How do you make conversation with the Lord, anyway? Afterwards, of course, my mind was buzzing with questions but at the time I was content to appreciate the rare opportunity of sitting by His side, driving through the cool evening.

But BABA did have one remarkable thing to say. He began by saying that He very much liked the "boys and girls of Suva Sector". (I replied that they all loved Him very much). Then He said, quietly but firmly, "They fought tooth and nail to maintain their exis-

tence"- they had been very courageous. He said that in His own private life, He was courageous and He liked others who were courageous, too.

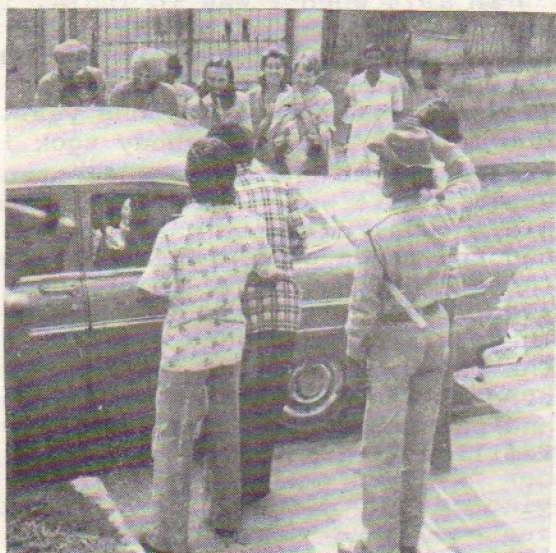
I took this as a great compliment to the Margiis of Suva Sector and said that I would convey His words to them.

In retrospect it seems that the Lord has certainly given us some fine opportunities to prove our courage (as He does all earnest aspirants) and so many remarkable opportunities to show the world our commitment to Dharma and Ideology. Our battling "tooth and nail" for righteousness has I am sure, impressed many more people than we can begin to comprehend, (including many who would not care to admit it even to themselves).

I think there are two main inferences one can take from these comments of BABA's - either He is congratulating us on past performance, suggesting that we will no longer have to fight to "maintain our existence" (which hardly seems likely, judging from the bleak view of Ananda Marga that is still maintained in government circles or BABA is serving a timely reminder to us not to become complacent and let a courageous stand for Dharma become a thing of the past.

I hope, brothers and sisters, that we can all continue to earn such high esteem in the eyes of our Gurudeva.

Victory to Dharma



Some familiar faces farewelling BABA



The Beautiful Revolution

Ac. Japasiddhananda Avt.

The first part of a talk given at the last UKK on New Year's Eve, 1979.

People throughout the world for a long time have been talking about the 1980's. There is a lot of expectation for the 1980's with different prophets, spiritualists, predictions and so on. Even in the field of music they say there is expectation for the 80's. They say the 70's did not really supply anything new in the way of music. Everybody's looking forwards to the 80's because nobody is happy with the 70's.

As Margiis we're interested in this subject and especially since there's been a lot of talk about revolution and the change we want to bring in. It's such a big subject I'm not even going to try to pretend that I know the answers. I must also add here that I don't believe anybody knows the answers, exactly how its going to happen, what the conditions are and all that - anybody other than BABA, that is.

Regarding this first point, why bother to get up here at all to speak about such a subject? I think its an interesting subject. We all have intellect and it seems that BABA wants us to use it, not just be morons. Also BABA has given quite a lot of directions in this regard. I believe its quite sufficient for us to have a reasonable idea and that's what I want to present here.

The second point I'd like to back, is my statement that nobody else but BABA knows. BABA often gives little jewels, sometimes He says something of special importance. Then from some others you can usually get about fifty different interpretations. Usual-

ly very few are correct. Someone might guess the interpretation for one of them but nobody can guess BABA all the time, because His words are much much deeper than our intellect can fathom. Usually we can see the facts after something has happened. BABA will say something and after it has happened we realise, "Ah yes, that's what BABA said." I can give you a few examples.

In 1974 when I was in India, it was towards the end of the year, BABA had told that all Margiis in India should accumulate a stockpile of grains to last them for one year. I don't think hardly anybody took it seriously, no one could understand why. People were wondering if some bid natural calamity was going to happen, maybe some drought or something. No one really understood the significance. It was understood when the state of emergency came six months later and many of the breadwinners of Margii families were arrested and put into prison leaving their families with anything to eat. BABA



warned of it but people couldn't understand why. They understood it later.

Another example, in May of 1975, BABA's lawyer had been visiting Him and he was saying to BABA, "BABA you should really come out, all the Margiis and the workers are suffering so much, we really need you outside. Even the morale is low because you're inside, BABA". BABA said, "Don't worry, within a very short period they will all have rest." Word circulated everywhere. You know how it is. If you want a secret to be known you tell it to someone and say, "Do not tell anybody, its a secret." So within a very short time I heard it in Europe. And what they were saying was that BABA said we'll be taking rest very shortly. It means BABA will be out very shortly. What happened? One month later, everybody in India was arrested and put into prison and they had "rest".

No one can fully grasp what BABA says. We can only try. BABA had said, "I will not come out (of prison) by any legal means." What did we do? We had our demonstrations and we saw parliamentarians, so many things we did to put pressure. Definitely all these things had an effect, perhaps strong enough to create the conditions for BABA to come out. But the fact is BABA came out by legal means. There were those who were thinking at that time, "The only way to get BABA out is to go and get Him out." Others were saying, "BABA is only going to come out when we create Sadvipra Samaja." The fact is BABA came out through legal means. So I'm saying very clearly, nobody has that capacity to fully understand every word BABA says. No one can make this claim to fully know how the Revolution is going to come about.

What then is our position, what are we meant to do? Are we supposed to leave it all to BABA? OK, He is controlling everything. If BABA



wants He can make sadvipra samaja right now just by a click of His fingers, even without the click of His fingers. I believe He could do it, but is that His purpose here? If it were His purpose, He wouldn't have bothered coming in the first place, He could have just done it. If we think about how such a big change like Sadvipra Samaja, how such a mission is going to be established, the first thing we have to realise is why BABA is here, not so He can do it by Himself. If He just snapped His fingers, it would be alright for some time but what about when BABA is no longer here? It's not going to last, and what BABA wants to create is a Sadvipra Samaja that will endure the test of time. The only way to do that is to create Sadvipras. It is He who creates other sadvipras. Part

cont'd on p. 20

UKK Impression

When I first sat to write about the UKK I felt at a loss to say anything. I was confronted by a typical writer's block. Thinking more carefully I realised why it is so hard. Most of the important things that happened at the UKK were subjective, happening in the subtler layers of the mind beyond the intellect. There don't seem to be many words that can meaningfully describe them. I suppose it is this fact that makes poetry such an effective medium.

Having come to terms with that mental block, I realised that there are some things about the UKK that have made a lasting impression on my mind. Here are some of these things.

Apart from the orchards, gardens and bushland around, the most noticeable thing is the grape vines lining up the gentle slopes of the farm away from Viveka and Goatamii's house on the right hand side and the big hall with its communal kitchen on the left. On the other side of the grape vines up the slope on the left is BABA's house, partly hidden by the trees with only the top of the house visible.

During the seminar, it was used for DC and classes. Opposite BABA's house on the other side of the grape vines near the householder's camping, is the Jagrti house which was used as the children's creche. The children spent a lot of time here being entertained by the Margiis on creche duty. This experience was either lovely or traumatic depending on how much the person was accustomed to being with children of the various ages. Over the short number of years I have been a Margii in this lifetime, I have come to relate much better with the children of all ages because of creche duty. Each year I learn something new about myself and the children in-



Sunanda and Kirana
creasing my empathy with them.

Living on a farm away from the big cities has a lot to recommend it. It is free from the incessant noise pounding at the mind, and the air is so clean and free of petro-chemical fumes that it was a pleasure to take a deep breath. The sky is consequently crystal clear and it reveals the stars at night with wonderful clarity. The Milky Way is so full of little stars that appear as a fine mist, cloaking the big brilliant stars with splendour. It is an amazing contrast to the dull visibility of the city skies where you can only just see the brightest stars, though robbed of their splendour.

Probably the most notable thing about Anandapalli is not physical at all. As BABA's master unit in Suva Sector, it has a very strong spiritual vibration that makes sadhana very intense. It was so good to be in this strongly spiritual environment

in contrast to the many UKK sites of previous years where we only briefly occupied the site for a week or so. The DC started with a house-warming ceremony for the newly erected DC hall. During the akhanda kiirtan, the strength of the vibration quickly built as the singing hearts of the devotees drew Parama Purusa into the centre of the Mandala. The sadhana that followed was very intense and indicated the pattern that would follow during the rest of the retreat.

As with all UKK's the satsaunga is very special. Being in this extended family situation is always uplifting and inspiring. Sharing and working together, each one of us has our own unique story to tell giving inspiration to all.

Lots of kiirtan, sadhana, bhajans and BABA stories too, all of these things brought us closer to BABA, to feeling His constant proximity and love for us, to feel deeply within ourselves the flames of devotion burning hotter and brighter, consuming the petty attachments that prevent us from being close to BABA.

ACTIVITIES

We heard various talks from the



Rawa Concert

trades on their place in the mission. RAWA held talks and workshops on RAWA activities and techniques. These were very practical, showing how they could be developed and applied.

RAWA presentations were strongly featured during this UKK with a lot more variety than in previous years. On top of the usual high standard of musical performance we have grown used to, there was dance and mime, a play on unemployment from the Sydney RAWA, clowns and a magician for the children, a comedian. The children also made some notable contributions. They made two little plays with the help of the various adults who were on creche duty at the time.

Paunkaja

A Mother's Love

During the first part of the 12 hour Akhanda Kiirtan while almost everyone was still there, the room was sweet with the sound of BABA NAM KEVALAM. I was looking across the room to the puja table and was very aware of BABA's place at the centre of our kiirtan.

I noticed a sister across from the puja table and her look struck me. She was looking down at the puja table from directly beside it. I thought she was looking at BABA as she would look at her baby sleeping in the cot, with complete love, only awaiting His call to place Him on her lap. The sight brought tears to my eyes.

BABA likes to call all women "mother". How beautifully appropriate it was in this case. Equally she could rest in His lap, or she could hold Him in her lap. Surely this purity of a mother's love is a divine inspiration.

Bhaerava 15

UKK Impressions



Volunteers helping with last minute construction

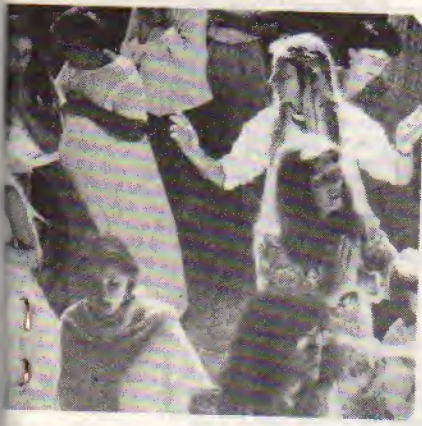


"Baba M



UKK - New Year's Day - 1980





am Kevalam"



School wins right to stay open

By ANN MATHESON

The Sunrise School in North Perth has won a town planning appeal against a Perth City Council decision to refuse to allow the school to operate in its present premises.

The school, which is affiliated to the Ananda Marga group, operates in an 11-roomed house in Palmerston Street, opposite Hyde Park. It won its right to continue operating in a decision handed down last week by the Town Planning Appeal Tribunal of WA.

In August the PCC refused to give permission for the school to continue operating in the house.

The refusal was on the ground that the school did not fit into the planning of the locality and was likely to create a noise nuisance.

The school has 20 pupils—four from Ananda Marga families—and was set up to take up to 35.

The Education Department inspected the school and its lesson programme and methods of assessment to make sure that the school met its standards.

Before the PCC made its decision it contacted

16 property owners near the school, asking if they had any objections to the school operating in the street.

Two letters of reply were received by the council, one having no objections while the other was signed by nine owners who objected.

The school carried out its own survey and consulted the people renting the houses in the street and found that of the 16 homes all residents were overwhelmingly in favour of the school.

The Town Planning Appeal Tribunal was told that the main objections by the PCC were:

- That the noise created by the school-children would result in a disturbance to surrounding residents.
- That the car park was inadequate.
- That the property was poorly maintained and had deteriorated since the school began operating.

A lecturer in physics at WAIT, Dr I. Bailey, who is a consultant in acoustic matters, did noise measurements and found that the school's activities did

not exceed the levels permitted under the Noise Abatement Regulations (1974).

He said that there would be no noise nuisance unless between 30 and 35 children shouted simultaneously and continuously for 20 minutes. The traffic noise created by the 2000 vehicles in the street each day produced more of a noise problem for residents.

The evidence also indicated that off-street and on-street parking was adequate and that the condition of the school was consistent with the surrounding area.

The school premises had been improved in the past year, with the interior repainted and the garden and lawns well kept.

The school's principal, Mr Mark Chapman, said that he "felt terrific" about the decision.

"I am feeling very positive about the school now," he said.

The Perth City Council's town clerk, Mr G. O. Edwards, said that the council would accept the tribunal's decision.

from the "West Australian".

rawa cassette catalouge

RAWA HOUSE:
266 CHALMERS
ST, REDFERN,
N.S.W. 2016

Finally the various songs and music of margiis has been brought together for all to hear. With the finalising of Ashrava's tape, "Scarlet Roses", for the UKK, we decided to prepare some of the other tapes we had on hand in case anyone might be interested. We were surprised, firstly at the number of tapes we did have, & then at the incredible demand. So this catalogue has been printed to give an idea of what tapes are presently available. As more are made or obtained from overseas, we shall update the catalogue.

Various tapes, like Scarlet Roses, Renaissance, & Bhajans have been produced in degrees of professionalism, with regular or improvised studio & equipment - thus their extra expense and quality. The other tapes are reproductions (on a good commercial twin cassette copier) of normal cassettes from overseas, or what margiis have produced here on a cassette player.

Any small income we may receive from sale of the tapes will go towards improving our recording capabilities. We would ask all margiis to please not copy any of these tapes themselves, as, not only will they produce a far inferior reproduction than we can, especially with the more professional tapes, but also RAWA must recover the expenses outlaid in producing the original master - studio equipment, reel tapes, printing costs etc can go up to a couple of hundred dollars. So please support the efforts of RAWA & the artists concerned rather than trying to save yourself a dollar or two. Gradually we are getting a recording studio together in Sydney, with Savod buying pieces of equipment as he can. Anyone interested in producing a tape or having tapes reproduced or distributed please contact us. A song book of words and cords will also be on the drawing board - please send your contributions.



SCARLET ROSES - ESMÉ

Words and music by Ashrava in Sydney. Songs range through driving social comment/revolutionary, to feminist, & spiritual. Professionally produced with backings of violin, cello, flute, & African drum. booklet of words and cords included. Price \$5.

REFLECTIONS IN A REVOLUTIONARY MIND - FREEDOM:
"NO SHOTS IN THE CHAIR" - WEST NORTH HOTEL
SALVADORS IS TREAT - BOMB PRISON - PLANTED GATES
SCARLET ROSES - HEART TO HEART - FIGHT FOR YOUR LIFE
© 1981 REPRODUCED BY SPINNING RAIN (IN COOPERATION WITH SPINNING RAIN)

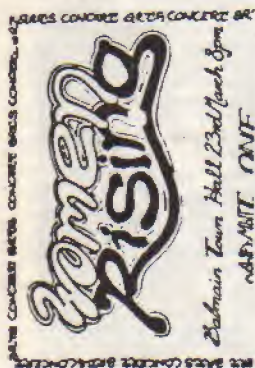
INDIAN RAWA



Indian Rawa

Selected songs in Hindi & Bengali from different RAWA productions in India:- of the songs on the tape Ananda Sangeet by Deepak B.S., Baba had commented that the singer had tears in his eyes at the time of singing. Tara Nam by Ac. Nityasatyananda Avt is included; also an extremely vibrant, & at some times ecstatic, kiirtan from an Indian D.C. Price \$2.50.

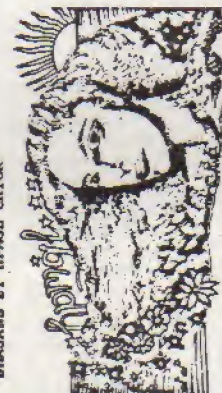
TARA NAM
BY KI SHARAD E SHARAD
NARA TIRI MANNA LIT B-DHI
BABA BABA BOL MANNA
KIIRTAN - INDIAN D.C.
TARA NAM TUMHARI DE
BABA
DILL JUDOM JUDOM NARIE
BABA MAN MAUDIR MAN AND
JUT LAR BABA MAN
KIIRTAN BABA MAN KISLAM



Women Rising

The concert was organised by the Women Rising Collective in Sydney brought together by Women's RAWA. It was attended by 400 women & includes some of Sydney's top women performers: Bread & Roses; Lavender Blues; Earth & Sky (Ashrava, Radha, & Kathy); Georgia; Aboriginal Dance Group; Deaf Mime. This is a rousing & exhilarating expression of the Women's movement through the arts. Price \$2.

SONGS (a few)
Women kind on my mind (Georgia)
Poverty, Poverty knock-Lean on me
I am your sister-Mr Jo (Bjelke)
Fight for your life (Ashrava)-Why don't you sing this song.



Bhajans HPMGL CHIOR

The Sydney HPMGL Chior brings you a tape of (mostly) Suva Sector originals well known favourites to all souls. Price \$2.

Give it all away-Sing along, bring along-I am that I am-Take myself away-Armaheir guide (to the revolution) / Love is the opening door. At Your lotus feet-Sister power-Thank You Lord-Strange Familiar road-Sisters unite.



Amala & Parvan

Amala and Parvan, margiis from Perth, have been playing around the music clubs there for some time to earn their living and finally they have put out a tape of their sweet sentient folk bhajans.

NOV OF THE HOUSE
DAVEY LORD
BY SHIRT LORD
WE'VE DAY DAWING
OPEN UP OUR HEARTS
DAILING ON TO YOU
REPRODUCED BY SPINNING

I CALL YOUR NAME
DEE T. - WORLD
SOMEONE WE CAME FROM
BEAUTIFUL JOURNEY
ONLY IN YOUR GRACE
DREAMING COMING TRUE
ITS YOU BABA

Isle of View Kavi + Jyoti



Isle of View Kavi + Jyoti

Jyoti and Kavi produced this tape in Kiasha's recording studio in Auckland. Jyoti and Kavi accompany each other on their songs to produce a full and welcoming sound. Price \$4.

This is my wish-Eureka-Music piece-You're new to me-Your Name-Be with me-Baba's flow/Infinite care-Cosmic chime-The tunnel-Early in the morning-Self found.



This is the first RAWA tape of Suva Sector (and probably the best known). This tape is professionally produced after the second LFTTC in 1974 featuring Radha, Nava, Govinda, Graham Wardrop. The quality and subtleties of this tape improve with time. Price \$4.

NO ORDINARY RAG
THROUGH THE SMOKE
COSMIC WEDDING SONG
SONG FOR DARWIDE

VICTORY TO YOU
LOVE IS WITH YOU
UNIVERSAL FAMILY
SOLDIERS OF UNIVERSAL LOVE
DUN'S GARDEN

PRODUCED BY RAWA

BODHIISHVAR



Bodhiishvarji has sent us a tape of many of his favourite bhajans and for those who remember when he was here in Suva Sector, they will know that this tape will be sure to soften the heart and stir the spirit in all.

Price \$2.

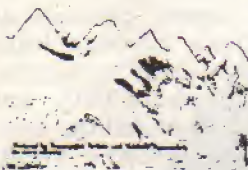
I OURSUNDER

ONLY FOR YOU
THIS IS NOT MY BODY
WITH ACHING HEART
SOLDIERS OF REBIRTH
I ONLY HAVE EYES FOR YOU
AT THE FEET OF MY MASTER AMENDING SONG

I ONLY HAVE EYES FOR YOU
CONTINUED
SOLDIER OF THE NEW DAY
HOW LONG SINCE I LOOK
INTO YOUR EYES
ON THIS BEACH

BHAJANS

BHAJANS



This tape was produced in Melbourne. It was professionally done with songs of Nava, Ashrava, and Dada Abhiikji. The use of technical equipment on this tape enhances the mood and atmosphere of the songs to a high standard. Price \$3.50.

THROUGH THE SMOKE
COSMIC WEDDING SONG
SONG FOR DARWIDE

VICTORY TO YOU
LOVE IS WITH YOU
UNIVERSAL FAMILY
SOLDIERS OF UNIVERSAL LOVE
DUN'S GARDEN

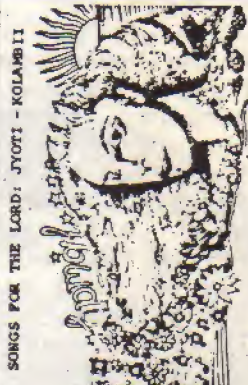
FALLEN ANGEL CAKRESHVARA



Fallen Angel (and songs of the sea) - Sentient/Dharmic Rock music by brother Cakreshvara in the U.S. Synthesiser type sounds and electric floaty music give a cosmic atmosphere to this tape (Moody Blues Style?) Price \$2.

FALLEN ANGEL
SAILIN
LAID TO REST
DAYS & DE OF TOWN
WHAT WOULD I GIVE
CHANGE IN THE AIR
MORNING SONG

MORNINGS COME SABBRE
EMPTY STREETS
LIGHT OF MY LIFE
SPINNET
SAILIN II
SHINE, SHINE SHINE
INTO THE SUN



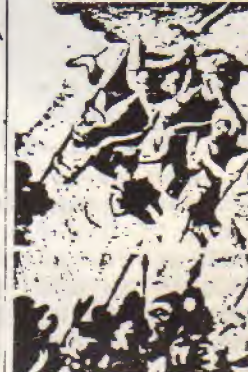
SONGS FOR THE LORD: JYOTI - KOLAMBII

SONGS FOR THE LORD
JYOTI - KOLAMBII

This tape put out by HPMGL has songs by sisters Jyoti on side one and Kolambii on side two. This wide selection of their songs will float you into the higher spiritual realms.

Price \$2.

You are my everything-We're together, live again-are we so near- Woman, woman-The first light of the morning-Love of my life-Bala Bashi Paba-Your love is the deep east / This heart of Yours-This little child loves You so-Be a fighter for You-There's a flower in my heart-I saw the moon- I want to give all.



Soldiers of God

Songs by the WWD Chior in the U.S. The sweetness of these songs, popular in the States, are alternated with rousing choruses of spirited unity. Price \$2.

TAKE ME AWAY, OH DIVINE MOTHER, BABA YOU ARE HERE
SOLDIERS OF GOD, LET ME COME TO YOU, HUMAN SOCIETY IS ONE,
ALL MY SELF GIVE TO YOU, SING MY HEART, SING THE NEW DAY
BABA NAM KI JALAN, BABA SARADHI TUNE, BANGKOCCHADHANI,
WHAT WONDERFUL LOVE IS THIS, JAI BABA, ONLY LOVE WILL SAVE US
DOLA BASHI BABA, TAKE ME AWAY.
PRODUCED BY RAWA

ORDERS

Tapes can be ordered through the Sydney RAWA House & cost will include postage if necessary. Prior payment is essential (send with your order) and only under special circumstances will credit be given (we just can't afford it). Please include name and full postal address.

Anyone wishing to hear the tapes before buying may be able to find someone in the unit who already has a copy. It may be an idea for the jagriti to have a set available to play to new margiis, at seminars and talks etc, and for resale. Postage will probably be cheaper if people in the unit order in one lot.

As the postal rates vary so much for different states (& overseas) and different weights, it would be difficult to show them all here. So, instead I will give a general rate (to cover the most weight and distance) and refund will be put in parcel accordingly & can range up to a dollar or two. The rate will be surface mail - fast in Aust, but for NZ can take 4-6 weeks. If NZ wants air, include 2-3 times the surface rate. 1 to 6 tapes \$A 1.14 to 26 tapes \$3.70 7 to 13 tapes \$3.10 27 to 40 (7) \$4.30

Kiirtan Method



KIIRTAN METHOD I

These two tapes were produced by the HPMGL Chior to learn guitar and kiirtan tunes by. Tape 1/ is kiirtan tunes with 2 & 3 guitar cords and tape 2/ with 4 & 5 cords. There is a wide variety of kiirtan tunes - valuable just for the listening. Price \$2 each tape. Instruction manual on how to play the guitar using the kiirtan tapes will also be available Price 50c.

The Beautiful Revolution

cont'd from p. 13

of what it means to be a sadvipra is also to have the capacity to create other sadvipras so that society will never come down. It's not to create a few kings who will sit on top of power and say, "OK, we're it, now everybody listen to us." Sadvipras also create other sadvipras. This is BABA's work here.

In one of the very few interviews that BABA gave, which happened just after the state of emergency, there had been some questions put to Him by a reporter. One of these was, "BABA, do you have any political ambition?" BABA said, "No, I have no political ambition, I do not want to take political office." Even in the past BABA had been offered political office, even in the very early years, but He does not want it. The other question put to Him was, "Why do you not make public appearances?" BABA answered something to the effect that "I am here to inspire the workers and the workers are doing the work." I think this is very significant. What BABA is telling here is that He wants to establish His mission through us. When one Dada had been massaging BABA one time, BABA told him, "I had finished my plans for this world at the age of seven. The rest is to manifest these plans." So clearly He's not here to create them like that (snap).

Before I go any further, let me go over a few concepts existing at the moment in various circles which I can't really support or agree with concerning predictions and prophecies. In 1982 the planets are going to be aligned. So we all sit back now and say, "Why do anything? The planets are going into alignment in '82 and every thing is going to be alright." Should that be our attitude? The planets are going to move into gear

and everybody is suddenly going to become great. I don't believe its so simple. I believe that astrology may have some factual basis and that the stars, planets and planetary bodies have some significance in their movements. BABA Himself used to use astrology for some other purpose earlier on, but I don't believe that anybody is really capable of fully interpreting astrological events and their effect upon us to the 100% degree.

I remember when the "Kahoutek" Comet came past some years ago. One group had been strongly saying in Europe that there were going to be big catastrophies in the world and everything was coming to an end. "Better join us right now, we're your only hope." The comet passed and I didn't see all these things happen. I was here in Australia nine years ago when another personality was going around saying virtually the same things. "The space people told me that next year all the big catastrophies are supposed to come, you better do this and that, and then the space people will lift you off when it happens. But you better get away from the cities now, cause they're just going to be finished."

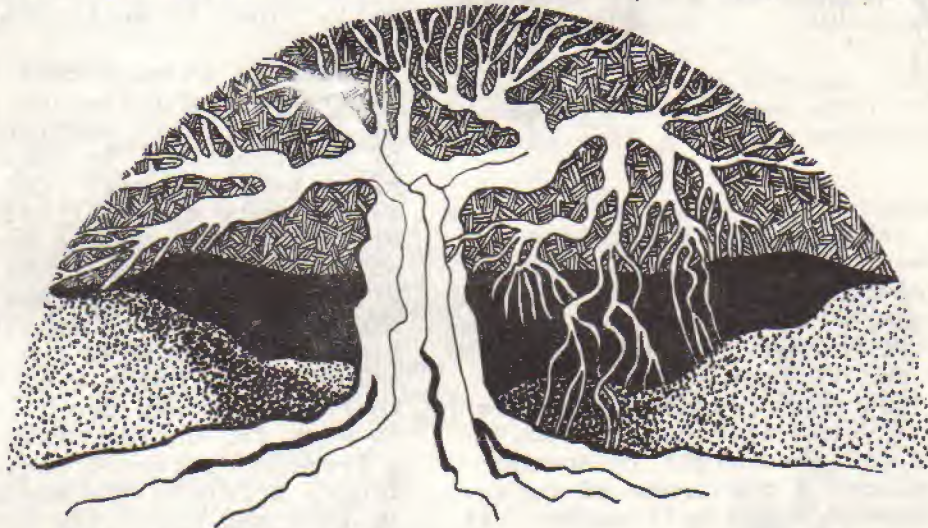
The predictions are nothing new. They come again and again. Sometimes they are right. The subject is such a speculative one that its even reached national television which has been showing a one hour program about Nostradamus. Everyone was watching it to see what would happen and people were really curious. It may happen, I'm not saying that it's not going to happen. I've no capacity to say one way or the other. The point is that the criterion of what we do should not be based on astrological signs.

There is the second type of philosophy or outlook as to how change is going to come about. There are those who would say everything is going to

happen naturally anyway and society is progressing. Mistakes are being made and so on but we are learning and human beings have the capacity to adjust to all the different circumstances. I don't believe that it's going to manifest any significant change at all. Rather I think the statistics would tend to support this fact. If we were to draw a graph of the advancement in technological knowledge you'd see that over the last 2000 years, the increase would be very low. Then in the last fifty years it suddenly becomes hyperbolic, which means it's going at an increasing rate of acceleration. This in-

ues, it would be very hard to imagine how the world could survive more than 20 - 30 - 40 years.

The third philosophy or concept some people are propagating is that the world situation is critical now. There is only one solution, that is take up arms, throw down the Government and establish Sadvipra Samaja. A lot needs to be examined regarding this type of outlook. It is true that the forces of exploitation are very strongly organised. It is very difficult even to make a dent in their structure. Can we then just say, "Let's deliver a letter of ult-



crease in technology is not providing us with complete solution. If we could show on another graph the state of humanity, the internal state of the people with the increase of drug-taking and what we call the evils of society, certainly we would see that technology is not going to provide the true answers, something else is needed. Technology is a good thing and BABA has repeatedly said that science and technology are good but when used properly. And to be used properly it needs spiritually developed persons. So this concept of "natural" evolution is also unrealistic. Rather I would even go as far to say if the present trends contin-

matum to the Prime Minister. Hand over power now or we're going to take it." Can we - one hundred people - do it? We could do the letter, but think we would be hard pressed at this moment to take over a city, much less the world. To create a revolution you need requisite number of revolutionaries and mass support.

The whole question of violent revolution needs proper examination and I would like to begin with a couple of quotes from BABA in this regard. When we use this word viplava - revolution - what does BABA mean? We just can't say revolution means to take up arms and throw down



the Government, not just that. Let's see what BABA says, "If within a short time a particular era is replaced by the next era or if for the destruction of the formidable convention or foothold of any era a stouter application of might be called for, in that case the relative change is called the Viplava or revolution." BABA uses the word 'might' in Ananda Sutram, which is the frame of reference of Ananda Marga philosophy. If BABA wanted to say military force, He would have said it. The stout application of might can have so many different applications that will be adjusted with time and space, after BABA's fifth principle of Prout. With that application of might, proper application will have to be made as per time and place and it would not be the same everywhere, different conditions will be there.

The second quote is, "Those who have got a correct philosophy and a correct spiritual sadhana based on the principles of Yama and Niyama will be the guiding personalities of the society of tomorrow. It is the duty of the conscious people to snat-

ch away the physical power and the intellectual leadership from the hands of political hypocrites. Politicians are of no use to the society because they are engaged in mudslinging business and nothing else. If the sadvipras get the mass's support, revolution is bound to come. In the case of the government adopting the ideals of Prout the rule of sadvipras will prevail. If the same is not adopted by a government a sanguinary revolution is sure to come and ultimately the power will be made over to the sadvipras." In the case of the government adopting the ideals of Prout the rule of Sadvipras will prevail. That is an interesting point.

Keeping in mind that we are yogic aspirants and following the principle of Ahimsa, is it desirable, as a part of our practice, to take up arms right here and now? Can we say that we're truly made all effort to establish Sadvipra Samaja by the available means. I don't think we have. Without making an effort, we can't expect to do it so easily. It takes time, it takes work and a lot of things. The point will be reached when there are enough people who are ready to work for Dharma, they will create a tremendous force. They will no longer tolerate the exploitation, injustice, and hypocrisy of the day - a stand for righteousness will be made.

What then will happen? Will they be able to win an election and form a government of moralists? Would the forces of exploitation allow themselves to lose power so easily? More probably than not, when they see the threat they will make a desperate effort to keep their power and hoarded wealth. As has happened again and again in history, they will resort to every means possible to annihilate the threat - even violent suppression. At that point in time, under such circumstances, what are the righteous people to do? Allow themselves to be fed to the lions, crucified,

tortured and butchered? No, they will have no alternative but to stand and fight.

We as sadhakas are to keep in mind the principle of Ahimsa. Our efforts must be to see that there is minimum pain and suffering of humanity. This means we must work through social service and intellectual revolution to alleviate the physical, mental and spiritual suffering of humanity. But in those circumstances where these means aren't effective due to the brute force of the oppressors, then Ahimsa justifies violent revolution. It may momentarily bring more suffering, but the effective result will be to greatly decrease, if not eliminate human suffering.

Now the question facing us here, today, is what we should be doing now. To declare that now violent revolution is the only way, would not only be folly, but impractical as well. Such a cry may have an echo of fearlessness and chivalry about it but it would not produce the desired results. It is a question of practicality. Suppose we carry the attitude "Let us be strong, fearless and courageous. Have no concern for anything or anyone - we must be strong and uncompromising" to the point where we totally alienate ourselves from understanding and being understood by anyone else - what will be the result? "Do our own thing - we will be strong." We'll be strong and in ten years time we'll still be sitting here, 150 persons, society will still be corrupt, there will still be exploitation and we will still be strong. What we have to understand is that we're dealing with human beings.

The whole philosophy of Prout is based upon practicality. There are two types of philosophy. One is called Saïdhantika and other is called Prayogabhaomika. Saïdhantika philosophy is that which sounds good in words but fails in application.

Just suppose we were to say that in the river there is milk flowing. We could have a milk industry making cheese, butter and yoghurt. We can build up this whole thing in our mind and it can all be logical and sound good. However, there is only one problem, there is no milk in the river, there is only water. Similarly if we think that sadvipras are growing on trees and all we have to do is show how strong we are and everybody's going to come and run and join, then I think we are saying that the river is made of milk. How many people joined Ananda Marga to make a revolution or for socio-spiritual reasons? No one really understood Ananda Marga fully when we joined, didn't; but the fact is that through 16 Points and through BABA's philosophy all blended with devotion we can gain a higher understanding.



Should we not give this same chance to other people? Should we present ourselves in such a way that we don't even give them the opportunity of listening to us. Should we create such a mental block in their minds that they are not even going to listen to us, Ananda Marga?

Or should we understand that we are dealing with human beings, who can understand a certain amount at a certain time? Should we not give importance to setting a proper example to people? You know BABA gave a command last year in October. He asked that this command be circulated throughout the world to all Margiis. It was a command relating to silent action. It started that each and everyone of us is to keep proper awareness that everyone else is following 16 Points properly. And BABA specifically mentioned that even an Acarya has to earn respect through their example. An acarya by definition, A'caryana't pathayati yah sah a'carya, is he or she who teaches by his or her conduct. In this command BABA said, "I will never ask for any explanation from you as to why you do not accept him/her as an Acarya, because a person earns respect by his or her own conduct."

Now if BABA is telling this to us can we ask for less from the society; can we ask less from the general public? Should they follow us because we're so great, because we're going to demand them to follow us? BABA is not here to create a dogma. BABA is not here to create a religion. BABA said, in a darshan in Jamaica, "Let your slogan be dogma no more, dogma no more, dogma no more." BABA is not here to create dogmaticism - blind following acceptance.

In France, some new Margiis asked a Dada, "Is Ananda Marga trying to create a religion?" The acarya asked BABA who laughed and said, "We are not interested in religion, we are interested in the human being, in the goal of the human being and in the path that connects them."

BABA is a most psychological person, non-compromising but practical. A yogi is a practical person and our approach to work, to revolution, has to be based upon practicality. So then, what to do? Follow my theory?

Follow somebody else's theory? What to do? No, don't follow anybody's theory but BABA's.

We are here because we believe in BABA, because we believe in His Ideology. I will repeat what BABA told me when I say Him a couple of months ago. BABA called me into His office and discussed some things about undisciplined type of work and then gave a comment, "Our programs are revolutionary in themselves, they will manifest a beautiful revolution" What are our programs? BABA said, "Our programs" - plural. He didn't say our one specific program. "Our programs are revolutionary in themselves", all of our programs, there's a lot of them. Some may seem more important and some less important. Some may seem more glorious or very humble. It is not for me and you to say one program is more important and the next is useless. All the programs are needed. They are inter-dependant, like a bridge composed of so many parts. Removal of one component will weaken and endanger the whole. It is BABA's program. If everybody puts in their own ideology and own ideas, then it is called anarchy. That's not what we stand for. We stand for unity. We stand for BABA's ideology, that's what we are here for.





Fast Days 1980

Month	Eka'darshi	New Moon	Eka'darshi	Full Moon
JAN	Sun 13	Thu 17	Sun 27	Thu 31
FEB	Tue 12	Sat 16	Wed 27	Mar Sun 2
MAR	Wed 12	Sun 16	Thu 27	Mon 31
APR	Fri 11	Tue 15	Sat 26	Wed 30
MAY	Sat 10	Wed 14	Mon 26	Fri 30
JUN	Mon 9	Fri 13	Tue 24	Sat 28
JUL	Tue 8	Sat 12	Wed 23	Sun 27
AUG	Wed 6	Sun 10	Fri 22	Tue 26
SEP	Fri 5	Tue 9	Sat 20	Wed 24
OCT	Sun 5	Thu 9	Mon 20	Fri 24
NOV	Tue 4	Sat 8	Tue 18	Sat 22
DEC	Wed 3	Sun 7	Wed 17	Sun 21

RAWA Report



Street theatre: Dance drama - "Hiroshima Remembered"

1979 saw the establishment of RAWA on a firm basis in several regions, and with BABA's grace we will have RAWA flourishing in all regions in this sector. Neither talent nor accomplishment in the arts is lacking among Margiis. The main obstacles to development and utilization of these talents are firstly lack of confidence and secondly the social attitudes of society (including Margiis) towards artists. Artistic talent is a rare commodity and should be developed and utilized.

Art cuts across all barriers of race, language and other artificial barriers. As such art can be used to evoke social, political or spiritual sentiment. If we look on the arts as a medium for the transmission of ideas, feelings as well as senti-

ment, we will see that the arts is a powerful tool for social change on all levels - physical, social and spiritual.

In this context one of the aims of RAWA is to encourage and promote the proper utilization of the arts to bring about a just and humane spiritual society. Apart from working with the artist community RAWA should also work with all the other departments of Ananda Marga to help them to propagate the ideology through direct and indirect means.* To implement the above the following program is suggested.

(* Ed. Artwork, writing, photos and similar things are very essential for successful publications and newsletters. Without such contributions, readers are

not attracted to the material and are less likely to find it interesting since straight print tends to look boring.)

SEMINARS: Hold Ideological workshops regularly to discuss the aims and objectives of RAWA for Margiis and non-Margiis. These can be of two types, ideological discussions, and the teaching of practical skills in relation to self development as well as for service, for example, performing at institutions and raising funds for benevolent causes. Skills that are easily learnt are street theatre, clowning, magic, dance drama. If no Margiis are available to take the workshop do not hesitate to invite a sympathetic artist to do so.

RETREATS: Regional RAWA retreats are to be organised in all regions for all interested Margiis, including all departments and trades. One of the purposes of the retreat is to generate an appreciation of the role that art can play in all fields of human endeavour.

MEDITATION FOR ARTISTS: Courses strated in Sydney Region have been very successful. The basic structure is similar to a normal Ananda Marga meditation course but the topics are explained in such a way as to be relevant to the particular problems of artists. For example, meditation can be approached as intuitional development and Yama and Niyama as self development and the social responsibility of the artist. A manual will be issued shortly on how this is done.

MAXIMUM CONTACT WITH THE ARTIST COMMUNITY: This can be done by various means: by participating in the projects of other artists; by inviting artists to participate in RAWA projects; going to performances of artists and speaking to them backstage; participate in the programs of other art organizations.

RAWA ACTIVITIES IN THE REGIONS

Wellington: The RAWA Centre located in a three story building in the heart of Wellington have a wide range of activities happening all the time. A new exhibition is held every ten days in the art gallery upstairs. Lighting worth \$1200 was donated by Phillips Electrical Co. Weekly seminars on creative expression are held. Programs started in two local schools using art, drama and music as therapy and a medium of education. A clown/music/street theatre troupe formed for performances and service work. A vegetarian restaurant set up and operating at the RAWA Centre. Six week meditation for artist course started.



Wellington RAWA House, 1st and 2nd floors above the dairy.



Ashrava working with RAWA recording equipment.

Sydney: RAWA Centre set up in a large terrace house in Redfern. It has a large function room which is being used regularly for classes and performances. Weekly music theory classes followed by the music collective where musicians share their music are well attended. It is envisaged that this will develop into a weekly event at a fixed venue open to the public and where snacks and drinks can be served. This will allow musicians to play their own compositions that they can't normally play at commercial venues.

Equipment purchased for recording studio and a recording of songs by Ashrava completed (Scarlet Roses). Cassette copies of many tapes are available for sale. (See centre pages of this Pranam for details.)

The Sydney RAWA Clown and Magic Troupe is performing about once every week at institutions, hospitals and children's festivals. Workshops were

held on different aspects of performing for children, including child psychology, and how to incorporate positive ideals in the performance. Meditation for artists classes and two sisters initiated. The first issue of the RAWA newspaper, "ART FRONT" was published. It is to be distributed to public and artists. Ashrava and Radha performed at series of concerts on women's issues and revolutionary songs. A seminar on Art and the Revolution was held on the role of art in bringing about the revolution.

Workshops and talks on clowning, magic, street theatre, murals, music RAWA ideology, and creativity, held at the UKK/Utilization Seminar at Anandapalli.

Hobart: Street theatre troupe going strong with regular performances on issues of unemployment and the environment. Full moon festival was held based on those organised in Europe where the artists gather to share their art.

Brisbane: Full Moon Festivals held and were very well attended.

Auckland: Recording studio was set up and a recording of songs by Kavi and Jyoti was made.



Banana the clown, hidden by Ziggy the clown, entertaining watching children.

**URGENTLY WANTED
ART ADMINISTRATOR
RAWA CENTRE WELLINGTON**

This is probably one of the most successful RAWA projects in the world. Located in a three story building in the heart of Wellington, it houses an art gallery, a multi-purpose function room and a restaurant. The Margiis in Wellington have spent a year and a lot of expenses to renovate the place to its present standard. The art gallery is already in use complete with \$1200 worth of lights (donated). The restaurant will be leased out so that the rent on the building will be covered (its only \$20 per week!) with possibly a surplus to cover other expenses.

The present RAWA workers in Wellington have been working on the project for more than a year and some of them have gone overseas. This is a unique opportunity to work in an interesting position. You do not need to be an artist to take the job.

Write to Kavi at:

RAWA ART CENTRE
Box 6096 Wellington,

and a copy to Khajit at
266 Chalmers St.,
Redfern NSW 2016

**EXPAND THE MIND
BURN THE SAMSKARAS**

A brother is needed to become a worker in Sectorial Office in Sydney to help accelerate the progress of the Lord's Mission.

Work would involve general office duty, helping with the production of Pranam, Horizons, posters and other general newsletters. This is a great chance to learn the many skills related to producing publications and printing.

Comfortable accommodation is provided at Sectorial Office in Redfern in Sydney. A park and swimming are nearby.

To apply contact Sectorial by phone or mail. All enquiries welcome.

Sectorial Office has MOVED. Please
note the new address:-
279 Chalmers St
Redfern NSW 2016 Australia
Ph (02) 698 7627

Addresses

SUVA SECTORIAL OFFICE

279 Chalmers St
Redfern NSW 2016
Phone: (02) 698 7627

SECTORIAL WWD HQ

GLOBAL GV TRAINING CENTRE

36 George St
Fitzroy Vix. 3065
Ph. 41 5514

ACARYAS

Sectorial Secretary
Ac. Japasiddhananda Avt.
C/o Sectorial Office.

Ac. Vacaspati Brc.
C/o Sectorial Office

Ac. Mayatiita Brc.
C/o Guam Region.

Ac. Nalinaks'a Brc.
C/o Sectorial Office.

Ac. Nityapriya Brc.
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Brcii Cinmayii Ac'!.
C/o Sectorial WWD Office.

Avta Ananda Sampurna Ac'!.
C/o Global GVTC.

Brcii Brtadaya Ac'!.
C/o Sectorial WWD Office.

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(02) 699 6244

WELLINGTON RAWA HOUSE
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North Perth WA 6006

CLEARLIGHT WHOLEFOODS
201 A Rundle St
Adelaide SA 5001

Brothers in Long Bay Jail

P.O. Box 13
Matraville NSW 2036

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ANANDA MARGA SUVA SECTORIAL NEWSLETTER

JANUARY - FEBRUARY 1980

Registered for posting as a
publication - Catagory A.

Supreme Command

THOSE WHO PERFORM SADHANA TWICE A DAY REGULARLY, THE THOUGHT OF PARAMA PURUSA WILL CERTAINLY ARISE IN THEIR MINDS AT THE TIME OF DEATH, THEIR LIBERATION IS A SURE GUARANTEE. THEREFORE EVERY ANANDA MARGII WILL HAVE TO PERFORM SADHANA TWICE A DAY INVARIABLY. VERILY IS THIS THE COMMAND OF THE LORD. WITHOUT YAMA AND NIYAMA, SADHANA IS AN IMPOSSIBILITY, HENCE THE LORD'S COMMAND IS ALSO TO FOLLOW YAMA AND NIYAMA. DISOBEDIENCE TO THIS COMMAND IS NOTHING BUT TO THROW ONESELF INTO THE TORTURES OF ANIMAL LIFE FOR CRORES OF YEARS. THAT NO ONE SHOULD UNDERGO TORMENTS SUCH AS THESE, THAT EVERYONE MIGHT BE ENABLED TO ENJOY THE ETERNAL BLESSEDNESS UNDER THE LOVING SHELTER OF THE LORD, IT IS THE BOUNDEN DUTY OF EVERY ANANDA MARGII TO ENDEAVOUR TO BRING ALL TO THE PATH OF BLISS. VERILY IS THIS A PART AND PARCEL OF SADHANA TO LEAD OTHERS ALONG THE PATH OF RIGHTEOUSNESS.

SHRII SHRII ANANDAMURTI

Ananda Vanii

THE HUMANS OF TODAY ARE POSSESSED OF SPIRITED INTELLECT AND ACCOMPLISHED WISDOM. THEY ARE KEEN TO ADVANCE WITH RAPID STEPS SHATTERING THE SHACKLES OF DOGMAS. THEY WILL NO LONGER BE ENTRAPPED BY ANY ILLUSION OF OPPORTUNISM. THE RAYS OF CRIMSON DAWN OF A NEW HUMANITY ON THE EASTERN HORIZON HAVE STARTED WEAVING TEXTURES OF COLOURS ON THEIR EYELIDS AND IN THE FINER CORES OF THEIR MINDS. FOR THOSE WHO HAD BEEN DREAMING SO FAR TO KEEP THE MANKIND IMPRISONED BY DOGMAS, THEIR DAYS ARE NUMBERED; THEIR BLISSFUL DREAMS ARE BEING SHATTERED TO PIECES.

I CALL UPON ALL THE ENLIGHTENED PEOPLE AND SAY —

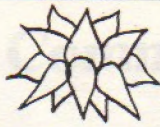
"GO AHEAD WITH COURAGE. THE HUMANITY HAS BEEN AWAITING YOU. ESTABLISH IT IN THE EXCELLENCE AND GRANDEUR OF GLORY."

SHRII SHRII ANANDAMURTI
1.1.80

Pranam

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Let You All Be Blessed

SHRII SHRII ANANDAMURTI

Discourse given on January 1st, 1980
Calcutta



SARVA SUKHANAM BHAVANTU SARVE SANTU NIRA MAYA'M
SARVE BHADRA'NI PASHYANTU MA'KASHCIT DUHKHAMA PNUYA'T

May all of you be happy, may all of you enjoy disease-free health, may you all see the bright side of things, let none of you suffer from misery. Let none of you be afflicted by crushing wants, let none of you bear tortures under the steam-roller of oppression by the high and mighty because of poverty.

Everything in this universe is embedded within the scope of time, space and person. Now what is time? Time is the mental measurement of the motivity of action. What is the mental measurement of motivity? There is space and it is evolving in a cycle. Now mind is measuring this movement. This very measurement is termed "time". And time in its most comprehensive form is termed "mahaka'la" or "tempos eternal", and in its partial form is termed "kala" or simply "time". In absense of movement of the spatial factor there cannot be any temporal factor or in other words, time cannot remain without the existence of space. In common parlance, we often say "time without beginning or without any end". We use it that way just to denote the degree of comprehensiveness. But when this earth or its denizens were non-existent, there was no provision for measurement of this time factor. There was no time factor in absence of a measurer. Of course this world is not all, there are hundreds of planets and satellites in this universe. There are many stars also where there

are human beings. May be where there are no stars or planets today there will emerge in future. So there was time factor somewhere or other. This "time" in its collective form is mahaka'la.

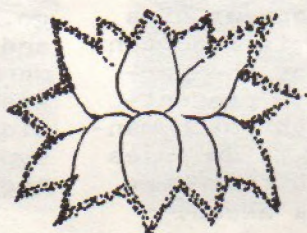
Time in our planet earth is determined in terms of the sun or the moon. The system of measurement where the earth is supposed to be stationary and the sun moving around is known as the solar system. For instance, the solar year, solar month etc,. And another system where the earth is supposed to be stationary and the moon is moving around is known as the lunar measurement. The international new year's day comes within the scope of the solar system.

Previously the calendar year used to begin from the month of March. March was the first month of the year. In that sense, September was the 7th, October was the 8th, November was the 11th and February was the 12th month. In Latin Sept means seven, Octo means eight, Nova means nine, Decem means ten. But later on, the Roman kings changed the system of measurement from March to January. That is the year used to begin from the month of January. This system continued for quite a long period. But in that system also one difficulty arose with regard to the month of February. Then it was decided that every fourth year would be considered a "leap" year with February having 29 days. As in the case of the Bengal system,

when the old system of measurement was given up and a new system formed by Mr. Jayanta Pa'nigra'hii was accepted. The system of international calendar year as in vogue today has been continuing since quite some time. All this is time, that is, a mental measurement of the motivity of action.

Man is the measurer here. Now man who is the measuring instrument is always on the move - walking, eating, laughing in joy, crying in sorrow. Now this laughing, this crying of man

this movement, his joys and sorrows, are all related to the time factor. So nothing is outside the scope of time although that reckoning is done by mental measurement. The new year begins and this reckoning is also done by man. Within this measurement man will have to move, to laugh and to cry. He will have to pull on with joys and sorrows, He will have to do so many things. He will have to build the society in a new way. He will have to dismantle many old things and build then anew.



"I am an optimist"

I am an optimist. I believe, whatever Paramapurusa is doing or has been doing, He is doing all that to affect the movement from imperfection to perfection. Human movement is movement from imperfection towards perfection. So for anything and everything of this universe each and every man should be an optimist. Every person must be optimistic at every step in everything, big or small. I have been singing the glories of optimism and I will continue to do so, for I know that a person whose movement is directed towards perfection is ultimately bound to be victorious. I hope that for those persons who are working, being impelled by their virtuous propensities, this will be a year of joy, a year of victory. Their faces will beam in joy, they will be

delighted in heart. I hope that the humanity which has been crying under the crushing impact of torture, humiliation and persecution but have none to wipe their tears, this will be a year of joy with their tears of sorrow wiped. I also hope that for the demons who are humiliating and torturing the human beings endlessly, those who are wanting to keep the human beings in perpetual bondage, this year will be a year of nightmare for them. I want you to go ahead with a smiling face. I want you to carry on your duty with a smile, wiping the tears of others and making them also smile with you.

"Let the beginning of this new year, 1980, be auspicious for you in thoughts and all round development. Let you all be blessed."

Their Days Are Numbered

Ac. Mayatiita Brc.

Every year on January 1st, BABA gives His annual message. In previous Vaniiis, BABA has pointed out defects in human society and human psychology that must be overcome on the spiritual path. The task of overcoming these defects is "fraught with obstacles", as BABA said last year. In addition to these problems, BABA has often pointed out in His Vaniiis particular human qualities that must be strengthened for the proper development of a truly human society. It is important not to be so overwhelmed by the pervasiveness of immorality in present-day society as to lose sight of humanity's shining qualities. To do poses the danger of falling into that very chasm itself; we must look ahead.

BABA's new Vanii is different from the others in one very important aspect. That aspect is that He is indicating that the work of socio-spiritual human transformation has already begun. We have seen the enemy (of human society), we have recognised it; we have exposed it, we have taken steps against, we have strengthened ourselves and become united in a common purpose. The days of preparation are over. "The rays of crimson dawn of a new humanity on the eastern horizon have started weaving textures of colours on their eye-lids and in the finer cores of their minds." And so, all the work, suffering and sacrifices are now beginning to bear fruit. And for those who would stop the intellectual progress of human society by their narrow-minded dogmas, "their days are numbered." Clearly, BABA has given us a sign no-one can mistake. The coming year will be a glorious one

But our job is not finished. Rather

is has just begun. For in order to proceed on the path of spiritual progress, one must fight against all dogmas. Those limited or narrow-minded ideas which prevent the psychic expansion of the human mind are the obstacles in our path. Sadhana is the process of psychic expansion with the goal of spiritual realization. But dogmas create boundaries in the human mind beyond which it is not allowed to go. This prevents psychic expansion and spiritual development. There are many people in the world today who seek to maintain their power of exploitation by propagating just these types of dogmas. But, as BABA says, they shall not succeed.

The wheels of spiritual revolution are turning. And just like the sun rising in the east, they can not be stopped. But those who are part of that revolution must proceed with courage. The immoralists of the world will not give up their ill-gotten gains quietly. We must establish a society which admires spiritual values. But it can only be accomplished if we have the courage to stand by our ideology, even though all the material forces may turn against us.

The clear message of this Vanii is that we are to move ahead with all speed to establish His glorious mission. Don't look behind, don't focus on the problem, but rather, focus on the solution. That solution BABA has given to us in the form of our spiritual practices, our ideology and our mission. The time for talk has passed. Now is the time for action.

